

England & Church of England
Ne'er a Barrel the better Herring,

BETWEEN 4109.9.00

LOW-CHURCH

AND

NO-CHURCH.

Occasioned by the

Modern Prefacers.

92

Sibi Quisque peccat.



L O N D O N:

Sold by J. Morphew, near Stationers-Hall.
M DCC XIII.

By way of PREFACE.

(cond
A N N A, Deum Soboles, quæ nobis Sæc
Aurea ; quæ Regnum Pace Pennique be
scyllæos inter Scopulos intèrque *Charybdim*,

Tutum defendens R E L L I G I O N I S Opus !
Hac meritis superadde Tuis, ne Regna BRITANN
Unquam destituas Prole *Patris* Simile ;
Dignus in orbe STUARTORUM sit Stemmatis *Hæ*
Qui *Patriæ* possit suppeditare P A T R E S.

Englished by the A U T H O R.

A N N E, Born of *Jove*, inspires us to believ
She will once more the *Golden Age* retriev
Who doth R E L I G I O N, 'twixt *Two Parties*, ke
Safe from the boist'rous *Dangers* of the Deep :
Add but This *Blessing* more, ne'er let decline
The *British Sceptre* from the S T U A R T 's Line ;
That A N N E may be Succeeded to the Crown
By H E I R S whom *Faction* ne'er shall dare a
(thron



Pric



PRIDE and PASSION hurry Men into such *Disorders* of Mind, that they usually destroy the Natural Ability of Distinguishing between Good and Evil; and like a Violent *Whirlwind* toss the *Understanding* about, till it is Sunk in the *Lake* of Perdition and Confusion.

It is from these *Infirmities* in humane Nature that all our *Disorders* and *Tumults* naturally proceed; for every Man being willing to Indulge his own beloved *Fancy*, or rather darling *Sin*, or *Sin* of his Nature, presently flies into the humour of *Justifying* his fond *Principles*: and rather than lose his *Argument*, will proclaim himself a *Fool*. And this is no *Modern Weakness* in Human kind, but may plead *Antiquity ab origine*, for the Lord having no respect to *Cain* and his *Offering*, *Cain* was very wroth, and his Countenance fell: unto which the Lord reply'd, *Why art thou Wroth, and why is thy Countenance fallen? If thou dost Well, shalt thou not be accepted; and if thou dost not well, Sin lyeth at thy Door.* And yet I do not find that *Cain* had then Offended in any thing, unless *Relying* too much upon the *Sumptuousness* of his *Oblation* and *Strength* of his *Party*, (without considering the *Sincerity* with which he ought to offer a *Sacrifice*) he despised the *Mean-ness* of his Brother's *Circumstances*; and consequently, for want of Consideration, inferred, that *Grandeur* and *Riches* must be necessary *Concomitants* of *Sincerity* and *Goodness*.

Thus *Self-conceit* had in the *first Age*, as ever too too much to be lamented in this *latter*, so overcome *humane Nature*; that a *Non-acceptance* of an *Oblation* by *God* could not be otherwise satisfied, than with the *Blood* of a *Brother*: Which *Wickedness* I think no *History* Sacred or *Prophan* can Parallel; except we look back upon that *Barbarous Regicide* of the *Pious Martyr*, our *Blessed Queen's Grandfather*: who, under pretence of *Religion* and *Law*, was, without *Either*, and against *Both*, Murdered by his *Subjects*. Unheard of *Wickedness*! Yet what are they now about? Are they not going to do the same thing against *God* prevent it. But still do not both *Parties*, *High* and *Low*, run into *Extreams*; and the *Devil* in a *Cloak*, call'd a *Moderate-Man*, ruin All? And thus among 'em *Religion* and *Politicks*, which only belong to the *Gown* and *Court*, are bandy'd about in *Tubs* and *Porters Benches*: Nay, and what is yet worse, some of the *highest Rank*, those *Stars* which should Govern these *Sublunary Meteors*, seem to descend to their *Influence*, and submit to their *Prescriptions*; as if such *Dregs* of *Mortality* were capable of *Refining* their *Superiors*. Surely when the *Firmament* is thus disordered, all *Nature* must be in a *Confusion*; or the *State* thus distempered, *Government* be in its *Dissolution*.

There was a *Time*, I confess, under the *Reign* of a *Woman*; when *Faction* was neither so *Strong* nor so *Audacious*; when the *Plea* was a *tender Conscience*, and not the *Administration* of *Government*; When the *Chief Patriots* and *Founders* of it had for their *Cities of Refuge* only *Woods* and *Barns*, and their *Disciples* were *Collected* out of the

Suburb

Suburbs and *Offals* of the People. But the *Case* is altered; for now the *Firr-tree* is scarce a fit Dwelling for the *Stork*, altho' the *Lofty Cedars* spread their Boughs over them for *Shade*; and *Grandeess* become their *Profelytes*, and *B——ps* instead of *False-Brethren*, their *Protectors*: So that these *Vultures* Rest now Secure in their *Nests*; and, like *Foxes*, Snigger at their *Crafts* in Holes unmolested. They, I say, that aforesime durst not come nigh a *Corporation*, do now Intrench and Fortify themselves in their *Peculiar*s; where they are *Shot-free* of the Power of a *Consistory*, and an *Injungendo mandamus* cannot Reach them, nor the *Thunderbolt* of *Excommunication* so much as Scare them; and therefore 'tis They Ridicule the Power and Ceremonies of Religion and Government, as *Superstitious Weeds* of *Popery* and *Babylon*. It is very Rational to Enquire, from whence came this *Imbecility* in Government, both in Church and State; which might probably be Inferred from a *Remissness* or *Sleepyness* in the *Administrators*, for as God at the first Created all things without *Sin* and *Obscurity*; so our *English Laws*, both *Religious* and *Civil*, in the beginning seem'd as *Perfect* as humane *Polity* could propound.

But Religion, in the Reign of *Queen Elizabeth*, seem'd to be disturbed by the *Enthusiasm* of an *Archb——p*; altho' the *Queen* held the *Reins* of Government so strait, that the *Conception* of the *Cant* seem'd to be smother'd in the *Embrio*: Notwithstanding, during the *Lenity* of *King James's* Reign, it multiplied like the *Hydra's* Heads, till it overthrew all *Decency* and *Order*, which Ended in the *Decollation* of his Son, of truly *Pious Memory*. A 3 Yet

Yet it may be still worth *Enquiry* farther, how such *Barbarity* could be Committed, and by those who at the same time pretended to *Christianity*; which, to be plain, proceeded from the false Brethren of an *Independant* and *Fanatick Fraternity*: For as *God* cannot be the *Author* of *Sin*, no more can the *Doctrine* of the *Established Church of England* either teach or justify the *Principles* of *Resistance*.

Is it not then worthy of *Admiration*, that even the same thing which ruineth *Justice* and *Authority*, cannot maintain it self without 'em. *Rebellion* and *Robberies*, founded upon *Iniquity*, cannot possibly continue, did not *Rebels*, and *Thieves* observe among themselves a kind of *Equity*; so weak and fruitless is *Injustice*! She is not able so much as to uphold her own *Building*; how shall she then support what *Justice* has founded.

However, *False Brethren* there were both in *Church* and *State*; and those not a few: For whom we may more probably account, since our *Blessed Saviour* was not without a *Judas* in his *Retinue*, who betrayed him, and a presumptuous *Peter* who deny'd him, and forswore that he knew the *Man*.

Now it is no longer to be doubted, but that *Lenity* in *Government*, either in *Church* or *State*, gives way to *Invaders*, that they may impose upon their *Superiors*; whose *Meekness* they term *Cowardice*; till like *Wildfire*, they consume all before them: For as a *Criminal* in *Newgate* is rather *Hardned* than *Reform'd* by *Mercy*; so those profligate *Wretches* become absolutely confirm'd in their *Obstinacy* by that unhappy, but well intended *Act* of *Charles the 2d.* who was advised to

make

make his *Enemies* his *Friends*, not only by *Pardon* but *Promotion*; and neglecting his *Loyal Subjects*, because their *Principles* would not suffer them to *Rebel*. An unhappy piece of *Politicks*! by which some of the best *Subjects* became rejected, and it has since made them fearful to *obey*! But the good King, toward the Latter end of his *Reign*, saw the *Error*, and laid an *Effectual Foundation* for the *Amendment*. And yet, alas! His sudden *Death* put a period to his good *Intentions*; and the *Faction*, striking in with his unfortunate *Successor*, never left him till they had *Established* themselves upon his *Ruine*: Which they had no sooner done, but thinking themselves *secure*, then barefacedly *owned* what they before desired to conceal. *Resistance* was then the *Principle* they not only tacitly believed, but publickly declared; and our *Queen's Father* very soon found the *Experience* and *Effect* of their *Fidelity*: For nothing then rung either in *Conversation*, from the *Press*, or even from the *Pulpits*; but that, as *Kings* were made by the *People*, Consequently by *them* they might as legally be *Dethroned*; and so our *Sovereign Lord* the *People* swaggered without *Controul*, till they were in a fair way to have brought all things to *Anarchy* and *Confusion*.

Religion indeed seem'd to have fled away with the *King*; for the *Church* had never better *Champions* against *Popery* than at that time: And yet so Natural it is for Mankind to fall upon *Scylla* who would avoid *Charybdis*, that they seem'd to dwindle away one after another, like *sparks* in a *Burning Paper*; till the *Danger* they were so willing to avoid, under another *Colour*, came to be admired among them. *Piety* has since undergone

many difficulties ; for the best we could of late know of her was barely her Name : Each Party pretending to her Acquaintance ; but few alas ! very few, knowing so much as the Colour of her Gament. Only this has been a general Rule, that the greatest Pretenders have been the greatest Strangers to her ; and her hottest Zealots, her fiercest Enemies : Nay many of her own Children have denied and betrayed her.

It was Generally believed, as it has happened she would return to her Friends, upon the Queen Inheriting the Throne of her Ancestors : But altho' the Church has ever since had the Royal Protection, she was in Danger of Banishment ; had not Providence interfer'd and raised up a True-begotten Son to vindicate her Prerogative. Divinity seem'd almost too weak to shelter her. For the Word was given ; Trade instead of Religion, and Interest instead of Honesty ; altho' it was afore compacted, Both should Reign, by the Direction of their Vicegerents.

But since the Heathen Position, *Omne quod utile est honestum*, hath turn'd out the Gospel Adage altho from the Mouth of the Wisest of Men, *we must not do evil, that good may come of it* : I shall now enquire into the Reason of putting a period to this long and tedious War ; since the Justice of it is over, by the Enemies acknowledging the Queen's Title, and prove that Interest of Trade is not, as is pretended, a sufficient Argument for its Continuance.

Those who measure the Justice or Honesty of things by Utility, deceive themselves ; for if they measure every thing is Just which may seem Profitable, they are Traitors to the publick Good : Or if they
Imagine

Imagine, that what is *Unjust* may be *Advantageous* to *States*, they Err in *Principles*.

I am not Ignorant, that *Injustice*, *Rapine* and *Usurpation* have been the *Ground* of *Divers* great *States*; and perhaps by the *Permission* of the *Almighty*, who hath often made use of the *Malice* of one *Nation* to punish the *Sins* of another. I will send *Assur*, saith *God*, against a *perverse Nation*, against a *People*, which I will destroy in my *fury*; I will take him as an *Instrument* of my *Revenge*: But he himself shall not think so, and his *Heart* shall not dream of fighting for my *Justice*, but for the *Vanity* of his own *Ambition*.

For *Glory* presently declines, which is gotten by *Injustice*; and the *Conquests* even of an *Alexander* must fade, which are planted by *Violence*: When the *Roman Empire* (while *Justice* was an *Inhabitant*) held more *Glorious* and *Stable*; which induced *St. Austin* to believe, that *God* gave them length of *Temporal Greatness*, in *Recompence* of their *Moral Justice*.

As *War* is usually the *Fore-runner* of *Desolation*, so nothing is more *shameful* and *base* than *Grandeur* and *Riches* drawn from the *Groans* of *Widows* and *Orphans*; when *Men* knead their *Fortunes* with the *Blood* of their *Soldiers*, what can be the *Issue* but an *Unfavoury Relish* of all their *Greatness*? Or when *Generals* extend and amplify their *Countrey's Afflictions*, to raise themselves out of it's *Ruins*, and force their *Fellow-Subjects* to shed *Tears* to *Ripen* their *Gold*, it proves an accursed *Harvest* of so fatal a *Seed*, that perpetrates not only a *Base* but *Inhumane Act*; for tho the *Money* raised thereby may be muskify'd or smell sweet to themselves, yet it is most *stinking* both to *Men*
that

that curse them, and to God who condemns them. Wherefore the *Thebans* Painted their *Magistrates* without *Hands*; since when their *Hands* are overlong, it is much to be feared their *Feet* will become *Gouty*, their *Ears* deafned, and their *Eyes* dimmed.

How far our late *Ministry* has been Blinded with *Avarice*, the *People's Misery* and their own *Presumption* do too publicly proclaim; and how far their *Avarice* had heightned their *Ambition*, their *sudden Downfal* doth evidently demonstrate. Yet there is not wanting a *Party* among us, who, presuming upon their *Greatness* and *Number*, dare still vindicate the *Destroyers* of their *Countrey*, and exclaim against their *Deliverers*; which they do, not by entring into the *Reason* of things, but by the *Desire* of their *Wills*, till they lose themselves in a *Labyrinth* of impractical *Politicks*, which they patch together as *Shreds* of divers *Stuffs* and *Colours*, with rough and coarse *Thread*.

If any thing happens contrary to their *Countrey's Interest*, it presently takes wind and draws thitherto, as the *Wind Cecius* doth, *Clouds* and *Storms*. If any of the *Party* imagine any monstrous *Chimera's* amongst *Plato's* or the *Rabbins Dreams*, they are presently cry'd up as *prophetical Predictions* of *Good* or *Evil*, as the *Humour* of the *Party* believes: so that the *Conversation* of the *Age* is not *Rational* but *Chimerical*, and the *Interest* of this or that *Nation* issues from a *Man*, like the *Monsters* which *Lunatick* persons forge in their giddy *Brains*. They seem to imitate certain *Women*, who, being only *Great with Wind*, produce nothing but *Vapours*; and when their *Outcries* and violent *Throws* have drawn together the

the whole Neighbourhood to see some goodly Child come into the World, they are delivered of their *Great Bellies*, or rather of their *Humours*, by the discharge of a little inclosed Air, expell'd by *Force*, but receiv'd with *Laughter*. And thus hath the *Party* swell'd into a kind of *State-Tympany* with the *Dependance* on their Friends the *D—*; which is like to happen to them, as to the *Mountain* which was said to be in Labour; every one ran thither expecting to see some *strange Wonder*; but when they imagined nothing less than the Body of a *Giant* to issue out of her Entrails, as a proper Product of such a *Big Belly*, nothing was seen to come forth, but a *Ridiculous Rat* or *Sooterkin*, a worthy Spectacle for so Foolish an Attendance: And this is not an improper Emblem of our *English Hogen Mogens*, who dreamt of nothing less than a *Separate War* abroad (if not a *Civil War* at home) at the same time some of the *Allies* came into their *Queen's Measures*. What shall I say, has not Providence seem'd to go along with our *Gracious Queen* and Her *Present Ministry*? Just at the time some Potentates, who owe their *All* to her Majesty, began to be *Ungrateful*, a sudden *Turn* happen'd, and they are forced to become *Suppliants* for her Protection against *Barbarians*.

I shall next enquire, from whence came these *Confusions* among us? which I think may be justly laid to the Charge of *False Brethren* in the *Church*: for as Man's *Body* is directed by his *Mind*, so the *People's Minds* are instructed by their *Teachers*. And among them have been many who have Received the *Stipend* of the *Church*, that have had a *Well-liking* to the *Cloak* of the

Phanaticks

Phanaticks; who have Eaten the *Children's Bread* at the *Table*, but thrown large *Goblets* to the *Dogs* underneath; Who have worn the *Church-Surplice*, but covet the *Geneva Discipline*: Certain *Hermaphrodite Divines*, meer *Centaurs* in *Religion*, who to the *Jew* become as a *Jew*, to them that are *Weak* as *Weak*; and not with the *Apostles Intention*, to gain some, but betray *All*. And it were well, if such who call themselves *Moderate Men*, had an *Hook* put in their *Nostrils* and a *Bridle* in their *Jaws*; that as there is a general *Uniformity* in the *Habit*, so there might be in their *Minds* and *Manners* too: *One Mind, one Conformity, one Obedience*.

Man! Poor *Man* understands nothing perfectly, and as he should do! *Appearances* do always *Circle* and *Inclose* him, which are no less in things that are *False* than *True*. *Errors* are received into our *Soul* by the same *Pipe* and *Conduit* that the *Truth* is: for they are but *Cousin Germans* removed; and these sometimes are so *Near*, that a *Wise Man* is put to his *Plunge* to *Distinguish* them. The *Means* we principally use for the *Discovery* of *Truth* are *Two*, *Reason* and *Experience*; and the one of these is a meer *Cheat*, the other a *Courtisan*. *Experience* it self tells us, that *Experience* *Cozens* us; the same *Conclusion* now made *Trial* of, speaks *one thing*; upon a *second Experiment*, *another*. On the other side, *Reason* plays the *Dalilah*; hath *Sampson* in her *Arms*, but a *Philistine* in her *Heart*; Lulls us *one way*, but *Betrays* us *another*; she hath *two Faces* in one *Head*, and carries a *Staff* with *two Spikes*.

There are many *Plausibilities* in the *World* which pass *Currently* for *Gold*; Glitter and

and Spangle handsomly to the Mobb, which brought to the Truth, will prove at best but *Alchymy* or *Copper*: meer *Counterfeit-pieces*, Devilish *Hipocrisy*: which have *Stamp* and *Colour* right; but the *Metal* is *Naught*, feigned *Moderation*, *Universus mundus exercet Histrioniam*; and he that wears best the *Cloak* of *Moderation*, proves the best *Actor*, as well as bears away the *Bell* in the *Applause* of the *Multitude*. Thus these *Jugglers* in *Divinity*, who turn *Impostors*, in their *Calling*, make *Errors* in *Judgment* only *Scruples* in *Conscience*; pull down *Ceremony* to build up *Anarchy*, and all under the pretence of *Moderation*; till the *Magnificats* of the *People*, build their *Nests* on high; altho' their *Rebellious Principles*, to God and his *Church*, be never so *Intolerable*: Which proceeds at first from a popular *Facility* in some who *Receive* and *Entertain* whatsoever is proposed, but under a *Colour* of *Truth*, for *Orthodox* and *Authentick*; not sifting the *Kernel* and *Depth* of things, but possess'd with a hasty *Belief* of particular *Men* and their *Opinions*, subscribe wholly to their *Ipse Dixits*; and without more adoe, by a certain loose and idle *Lightness* or *Precipitation* of their *Judgment*, feed themselves with *Lyes* upon the *Old Stock*, *Malumus credere quàm Judicare*. *Error*, if it be once *Traditionary*, doth strangely command the *Hearts* of the *Simple*; which are more prone rashly to *Consent* than *Judge*.

The *Times* now a days are grown so *perverse*; that as I *Will*, forsooth, so am I *Opinioned*; and as I am *Opinioned*, so I please to *Understand*: and according to *That*, We must be *Edified*. Infomuch that this popular *Conceit* is become so *Headstrong*, that *Reason* is no more a *Guide*, but a *Slave* to
our

our *Wills*; for one may sooner perswade a *Jew* from his *Talmud*, or a *Turk* from his *Alchoran*, than *such* from their *Opinions*, to which they are once *Rivetted*;

Quod vult, non quod est, credit, qui cupit errare.
Opinion, especially when it is grounded upon *Submission* and *Complements* to the *People*, as better *Judges*, will not be easily silenced by any *Conduct*, nay scarce by any *Secular Power*. And tho' a *Paul* preacheth at *Ephesus*, yet the *Craftsmen* make the *Streets* and the *Temple* ring, *Great is Diana of the Ephesians*: much like to the *Politicians* of this *City*, who pretend to be the main *Spokesmen* for the *Church*, and the undoubted *Champions* for *Religion*; while we observe by their *Lives* and *Conversations*, that their *Zeal* looks a-squint; and like *Demetrius* and his *Rabble*, hath a *Cast* to their own *Ends*.

I own a *Goddeſs* was in their *Mouths*, and *Diana* made a great *Noise* among the *People*; but the *Silver Shrines*, and the *Profit* they drew thence, made the *Repetition*, *Great, Great is Diana!* Sins they would have cry'd down, and *Judgments* thunder'd aloud: but if the *Hin* and the *Omer*, or an *Act* to prevent *Occasion Conformity* be made, The *Hubbub* is up presently; *Paul* is a *Seducer* of the *People*; our *Meetings* begin to *Reel*, and our *Consciences* to *Stumble*. And then, on the other *Hand*, *Great is Diana of the Ephesians*; our *Liberties* are *Invaded*. But how far may these *City-Wits* or *Coffee-house-Politicians* be farther observed, by noting, the *Athenians*, at that time of *Day*, spent their *Time* in nothing else but in *hearing* and *telling* of *News*; wherein our *modern Divines* play fast and loose with the *Spirit* of *God*, till they
 make

make *Religion* a *Trick of Legerdemain*, only to Blind the *Eyes* of the *Unthinking Crowd*, and impose upon their *Credulity* false *Maxims* of *Policy*: By which *Religion* and *Order* lye dormant, through the Sneaking *Condescensions* of her *Ministers*, and the Base *Surrender* of the *privileges* of Those that have been in *Authority*.

But perhaps, Reader, you will object; Such Men have been already drawn in their proper colours: And what is all this to the *Low-Churchmen*, who have disown'd such *Principles*, and by chance more than enough made their *Pulpits* ring against such *False Brethren*? All which I frankly own, and yet verily believe some of them are going to do the same thing, only by another way: So natural it is for Mankind to fall into *Error*, that really all the *Difference* about it, is, only how to make it most perfectly *selfish*; and I dare say, if they do not alter their *Road*, they will sooner perfect *Schism* than the other Party ever expected to do. For their *Sermons* seem heavier loaded with *Invectives* than *Divinity*; and their *Discourses*, in general, would as well become a *Turkish* as a *Christian Congregation*; being oftener cramm'd with the *Honour* of *Cato* than the *Redemption* of *Christ*: By which the *salutary Doctrine* of *Eternal Heavenly Happiness* is faded away into the dark *Imagination* of an *Elysian Grove*. Can any Man that reads the admired *LAUD* or the learned *SANDERSON*, forbear Blushing to observe how their Offspring have derogated from their *Laborious way of Preaching*. The *Old Way* seem'd to have been the Produce of much *Labour* and *Study*; the *Modern* only the *Enthusiasm* of a *hot Brain*: the one prov'd by *Fathers* and *Councils*

Councils, the other *peremptorily* spoke without any *Proof* at all. And it is *This* that gives such *Offence* to *Weak Brethren*, that they become *weaker*, by endeavouring to learn and join with the *Schismatick Dissenter*; till they are *perswaded*, like *Children*, to walk, that they may fall down and break their *Foreheads*. How would those *Pillars of the Church* have blush'd to see their *Offspring* petitioning, with *Hat* in hand, the *Laity* for a *Lecture*; by which they make *Religion* a *Party Cause*; and at the same time damn that very *Principle* they seem to strut about with so proudly? Ask any of these doughty *Champions*, what they think of *two or three Lectures in an Evening*? and they'll presently, as well as *truly*, answer, *They fear the Consequence*; tho it is a thousand to one but you shall see them humbly petitioning the *Populace* soon after, for the next *Fat one* that falls.

Doth it not lessen the *Respect* due to the *Minister*, and utterly undermine the *Character* of the *Curate*? Do they not, as practis'd, contradict the *Canons of the Church*, and involve the whole *Right of Patronship* in the *People*? Do they not encourage *Smooth Tongues*, and discourage *Sound Hearts*? For he that will receive his *Hire* from such an *Auditory*, must prepare his *Sauce* according to their *Palates*, or expect that their *Sauce-pans* will quickly fly over, and leave him but a very small *Portion* for his *Subsistence*.

The *Canons* comprehend no more than *Bishops, Priests* and *Curates*; but these (how fearful soever they may seem of *Innovation*) have added a *Reader*, whereby the *Divinest* part of the *Office* is render'd contemptible, which is judged of
according

According to the Circumstances of *Him* that
Officiates: And *This*, I am very certain, hath
 been more Advantage to the *Dissenters* than a-
 ny *Act* of *Toleration* or *Indulgence*. How few of *Your*
Party can clap your Hands upon your Hearts and
 say, *Lord I have not, as other of my Brethren, made*
the Desk a Drudgery, or procured *Drudges* to
 serve in it, while I am *Lolling* in the *Vestry*.
 Witness the many *Readers* about Town, that
 never saw an *University*; and whose *Learning*
 must be altogether in the *Desk*, because there is
 kept their *Study of Books*; and altho they are ve-
 ry Good ones, and the best of *Books*, yet there is
 an absolute necessity for a Larger *Library*, did
 not the Meanness of their *Stipends* prevent it.
 These *Spiritual Brokers* keep their *Change* as well
 as *Merchants*, only not so *Constant*; for their full
Change is on *Saturday*, where about *Three* you
 may know what *Price Divinity* will bear the next
 Day, which commonly proves a *Standard* for the
 whole *Week*. But *This* is to be said in their Be-
 half; notwithstanding they are very low in their
Pockets, they are very well furnish'd in their *Prin-*
ciples, and know to an hair's Breadth who must
 be saved, by the *Lesson* they read in the *Morning*;
Pudet hac opprobria & dici potuisse, & non potuisse
refelli: Which indeed comes near to *Jeroboam's Sin*,
 who made *Priests* of the *Lowest* of the People, and
 who were not of the Sons of *Levi*. Is it not a
 shame, that those *Hands*, which *Trades* have
 made *Mechanicks*, should bring the *Sacrifice* to
 the Door of the *Tabernacle*, and stand before *God*
 and the *Congregation*, as his *Anointed*? Good God!
 what Relation have *St. Hugh's Bones* to the
Church; and yet such there are, whose *Tongues*

are now as nimble in the *Desk*, as their *Fingers* were formerly at the *Awl*. Such Men must needs better understand *Baxter* and *Bunnyan*, than *Doctor Hammond* and *Bishop Bull*. Moreover, when so many *Doctors* countenance *These Ignorant Men*, who never Study'd at the *University*; may we not easily conjecture, the *Collegian* is like to be well provided for? Surely there is no other *Reason*, they employ *such* without *Exception*; unless by *their Means*, they think to *Illustrate* their own *Respect*.

What *Judgments* can be so infatuated, or intoxicated, as to receive for *Classical*, either *Plato's Idea's*, or *Epicurus's Atomes*, *Pythagoras's Numbers*, or *Copernicus's Vertigo* of the *Earth*? They were but *Indigestions* of *Distemper'd Spirits*, mere *Chimera's* of the *Brain*; which they rather feign'd than *knew*; and we receive, than *trust*. *Personal Authority* then may not totally sway us, except it convince our *Judgment*. We must not be deluded with a bare *ipse dixit* of a *B-----p*, without weighing the *Reason*, as well as *Authority*; for that would be to borrow our own *Overthrow* and turn *Bankrupts* upon *Trust*. A *hasty Belief* betrays the *Heart* light, and the *Brain* shallow. The *Holy Ghost* tells us, that we are to Search the *Scriptures*, and try the *Spirits*, and judge of *Occurrences*; and yet our *Modern Prefacers* would persuade the *World* to put their *Faith* upon their *Enthusiasms*: nay also believe and judge, live and dye upon their bare *Authority*.

There is no *Art* or *Science* without a *sic dixit* to it; and the *Whimsical Power* of that ought to carry our *Reason*, and upon Occasion our *Religion* too. At *Athens*, *sic dicit Socrates*; at *Stagyra*

sic dicit Aristoteles ; at Geneva, *sic dicit Calvinus*, and in England, *sic dicit B---rn---us*. And indeed even *This* seems to be disputable among the *Whigs*, whether a *sic dicit B---rn---us*, or a *sic dicit Dominus*, is of greater Authority.

Nay, so furious are their *Appetites*, that nothing must go down but what comes from *Them* ; Not that they ever troubled their Heads what probability of Truth may be in their Position, if it serve to keep up the Spirit of the Party. Whereas the *Real Christian* weighs his *Discourse*, before he enters upon the *Argument*, and values not himself so much upon being thought to be a *Good Man*, as he studies to overcome his *Natural Infirmities* ; Bustles not so much about *Religion* and *Obedience*, as he Endeavours to put them in *Practice* ; Owns due *Obedience* to the *Church* his Mother, but grieves at the *Disobedience* of the rest of her *Children*, and Prays that she may assert her *Power* to preserve her *Prerogative* ; Believes that the *Queen* is *God's Vicegerent*, and therefore cannot be called to *Account* by *Any* but *Himself* ; Admires at the *Justice* of the *Legislative Power*, therefore wonders how any *Disputes* can arise about the *Prerogative*, when the *Royal Sceptre* is held out to every one that *deserves*.

But *This* is not all ; for there seems to remain *Corruption* in the *State*. When *Avarice* prevaleth, *Honesty* decays ; which made *Ovid* complain, *Terras Astræa reliquit*. Rome was never so flourishing, as when the *People* were most *Simple* ; but as it grew in *Learning*, it declined in *Glory* : For the *Integrity* of her *Innocent Age* made her as *Great*, as the vast *Corruption* of her *Riper days* made her *little* ; so long as her *Commanders* re-

fused the *Sabines Gold*, they daily more and more extended their *Limits*, till they became *Masters* of the *World*. But when *Mark Antony's* and *others Houses* became *Marts* for setting whole *Provinces* to Publick Sale, she soon fell from her *Former Grandeur*, into *Misery* and *Contempt*: In-
 somuch that even *Rome* it self was to be *Sold*, as the *King of Numidia* observed, if *Chapmen* had been able to *Buy* it; and tho' *Rome* was so *Great*, that there could be no *Bidders*: yet, it is much to be feared, *England* was contracted for, or else we should never have wanted *Guarrantees* for our *Succession*.

And altho few were to receive the *Benefit*, the whole *Nation* contributed to the *Charge*; and had not *Providence* luckily interferred, to unde-
 ceive the *Mistaken People*, they seem'd to be in the *Mind*, not only to have given away *Themselves*, but their *All* too.

Thus we see how *Factions* have ever as well as now been carried on by the *Different Interests* of *Parties*, which hath proceeded from the various *Sects* of some *Modern Philosophers*, who have instilled such *Principles* into their *Disciples*: And it may be easily prov'd that every *Sectary* among *Us*, is but another *Name* for *Cynick*, *Stoick*, *Epicurean*, &c. But indeed those former *Ages* have seem'd to excel us in *Policy* of *Government*; for the *Ruling Perswasion* never suffered any of the *other* to Interfere with their *Power*: Till the *Republicks* became over-haughty with *Ambition*, which ever paved out a *Road* for their *Ruine*. And it was *This* that so often exposed *Athens* and the other *Græcian Republicks* to the *Fury* of *Foreign* and *Civil Wars*, and at length to their *Overthrow*;
 for

for Greece never flourished so with *Statesmen*, as when her *Prosperity* began to decline: But when *Castor* riseth, *Pollux* setteth; or when *Nilus* swel-
 eth, other *Rivers* settle; so the Strongest *For-
 tresses* are soonest taken with *Asses* loaded with *Gold*. Which made *Salust* write to *Cajus Cesar*, that where *Gold* is in *Request*, all *Virtue* is in *Discredit*.

It were heartily to be wished, such *Persons* were only to be prefer'd, whose *Lives* have been one continued *Act* of *Obedience* and *Loyalty*. But when the *Loyallist*, whose *Principles* forbid him to *Dissemble*, is neglected, because he is not so constant at a *Great Man's* *Levee*, as those who watch an *Opportunity* to blow him up; what might he expect, if not timely prevented, but an eternal *Extirpation* of Himself and His *Party*? When such are still retained in *Commission*, who have endeavoured to destroy our *Government*, have we not too much *Reason* to fear, they will light the *Dark Lanthorn* the first *Opportunity*.

Trust not then in vain things, which will not at all avail you nor can deliver you, because they are Vain; 2 Reg. c. 12. All the true Good of Man, both particular and publick, dependeth upon the Sage Conduct of good Counsels, good Counsels proceed from true Wisdom; and this true Wisdom depends on God. Now since, according to *Philosophical Maxims*, one cannot deliver an assured Judgment of things, but in considering the Reference, Relation, and Connexion they have with *Primary Causes*; God therefore, who is this First Cause, ought to be the Primary Object, and Principal Rule of all our Counsels, if we desire to secure them from Error. So whatsoever Men have at
 any

any time established of Good, or Just in temporal Laws, either imprinted in them by Nature, or deduced by Reason: If it stray from this Principle, it is Unjust; and what is Unjust is Violent; and what is Violent cannot challenge the Name of Law. Therefore St. Austin saith, The Man that counselleth Temporal Laws, ought first to take Counsel of the Eternal Laws; whereof it is unlawful for any Man to judge, all Men being enjoined to follow the same; to the end, that according to those Immutable Rules, he might see what he ought (considering the Dispositions and Necessities of Times) either to command or prohibit; which he draws from the Commandment of God to the Kings and Judges of Israel, to have at all times his Law before their Eyes.

This is the true Maxim of a Wise Politician, who takes Divine Knowledge as the principal Guide of all his Counsels; and doth not, as the Lesbian Builders, fit the Square to the Stone, and Justice to the Times, but the Stone to the Square, and the Times to Justice. He rather imitateth good Pilots, who, hold their Hand on the Helm, and lift their Eyes to Heaven, to receive from the Pole the Conduct of their Ships; so that whilst he manages the Steering of Civil Affairs, he hath his Eyes fixed on Eternal Verities and upon the Divine Law, whence he takes his Directions.

To Conclude; Mysteries of Religion or State are not a Business for the Multitude to champion: who, because they cannot have a Church and Commonwealth according to their own Fancy, will be both to themselves; and so lift the heel against an Old England for a New. But what hath Uzzah to do with the touching of the Ark? What a Lay-Schismatick

Schismatick with the *Hierarchy* of the *Church*?
Obedience of *Old* was better than *Sacrifice*; and
new than *Sawciness*: and therefore let *such* keep
 behind the *Compter*, and look to their false *Balances*
 and unjust *Measures*: Let not the *Cobler* out-go
 his *Last*; nor the *Tinker* his *Budget*; But tract-
 ant *Fabrilis Fabri*: Let *God's Ministers* be as
 punctual in obeying the *Canons*, as they would
 have their *Auditory* in observing their *Edicts*.
 Let them *swear* no more than they'll *perform*, and
perform what they *swear*: And because they hold
 their *Commission* by *Divine Right*, let them be-
 lieve no *Human Power* can absolve them from
 their *Allegiance*; and they will soon find the *Good*
Effects of retaining a *Principle* of *Conscience*. For
 let the *State-Politician* look which way he will, he
 must certainly at last land 'em *safe* upon a *Firm*
Bottom in the desired *Port*, while the *Pilots* keep
 their *Eyes* fixt upon *Heaven*; and Then the
Church will be in no *Danger*, either of being *Ship-*
wrack'd in the *Streights* of *Fanatical Erastianism*, or
Swallow'd-up in the *Gulph* of *Secular Government*.

F I N I S.

A circular library stamp from the British Museum, London. The text "BRITISH MUSEUM" is curved along the top and bottom edges. In the center, the date "11 JY 99" is stamped.

21417